July 22
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings." DOCTRINE AND COVENANTS 108: 7.

No. 29, Vol. 88 | Thursday, July 22, 1926 | Price One Penny

FOREORDINATION AND THE ATONEMENT*

ELDER JOSEPH FIELDING SMITH
OF THE COUNCIL OF THE TWELVE

I WILL READ a verse or two from the fifth chapter of The Gospel According To St. John:

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

CHRIST THE FIRST FRUITS OF THE RESURRECTION

During this conference we have had presented the evidence from the Scriptures that Jesus Christ arose from the dead and was the first fruits of the resurrection. The witnesses of this wonderful occurrence cannot be impeached. In this day the tendency of the religious world is away from this fundamental truth, and ministers and teachers are denying that Jesus is the Christ, the Only Begotten Son of God. I have read this passage

*Address delivered at the second session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1926.

to show that the Saviour taught that no man can testify of God and reject His Son; and that no man can deny that Jesus Christ is the Redeemer of the world and believe in the Father who sent Him. We must honour the Father through the Son, and he who rejects the Son and denies the power of the resurrection knows not God. Again the Saviour said:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

WHY THE RESURRECTION?

At this point the question arises in my mind: Why the resurrection? That it is a fact we know, that is, we who are Latter-day Saints, for the Lord has revealed it unto us, and Scripture on this truth are clear. We know that Christ appeared to His disciples after His resurrection and they have testified of His appearances unto them. Now, why should there be a resurrection and the promise made that all men shall come forth from their graves? A great many people believe that the mortal body has served its purpose in this life and will not come forth from the dead, but that the spirit rises to dwell with God. Then why did Jesus Christ come into the world to die? Was it because the plan that the Father had arranged in the beginning had been frustrated, or destroyed, through the fall of man? Adam had a body before death came upon him, and his fall was part of the great plan of man's salvation. Mortality, and consequently death, is due to the fall, and Jesus Christ came into the world to make reparation and to give man, through the resurrection, immortality and eternal life. In the Book of Mormon we are informed that man partakes of mortality that he may obtain experiences that could not come to him in any other way, and that through his obedience to the Gospel of Jesus Christ, which is based on the infinite sacrifice of the Son of God, he may obtain salvation and exaltation in the presence of the Father and the Son.

BEFORE THE WORLD WAS

Surely the Lord understood the end from the beginning; and it was perfectly understood by the councils in the heavens before the world was made, that Jesus Christ was to come into this world to die and thus repair a broken law and again restore life to mankind that they might have it more abundantly. Peter testifies of this in the following words:

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

So Peter has testified that Christ was called and foreordained to come into the world to bring to pass the resurrection and the redemption of man through the shedding of His blood; and this is according to the plan devised before the foundation of the world was laid. Moreover, the Lord, speaking to John on the Isle of Patmos, says:

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Then again in the same vision it is written:

And it was given unto him [the beast] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

By these Scriptures we are informed that Christ was chosen before man was on earth to make atonement for death and sin in this world, and thus give to man immortal life through the resurrection. This doctrine was fully understood by the prophets of old. The Redeemer, Himself, while walking along the road with His two disciples after His resurrection instructed them in these things, as follows:

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning with Moses and all the prophets, he expounded to them in all the scriptures the things concerning himself.

EXISTENCE IN MORTALITY MOST IMPORTANT

After this conversation He met with the eleven apostles and again repeated these prophecies and later sent His disciples forth as witnesses to testify of Him in all the world.

When men deny the resurrection of Christ and the coming forth from their graves of all mankind, it is a confession on their part that they are ignorant of the work of the Lord regarding the destiny of man. Our existence in mortality is most important. It is not accidental. It was never intended that we should pass through this life without coming in contact with sin, without temptation, without mortality. Adam was sent into the world to perform a mission, including the bringing to pass these very things, that we in the mortal state might obtain experience by coming in contact with all the vicissitudes of mortal life. In this way we receive an education that could not be obtained in any other

way. So mortality came through the will of God, and through the fall of man death has passed upon all men. Through the Atonement of Jesus Christ life is restored again and death is overcome and destroyed. Immortality and eternal life constitute the great work of the Father, and the last enemy to be destroyed, we are informed, is death. When Christ has destroyed death, by bringing to pass the resurrection of all mankind from the grave, He will have finished His work and then He will deliver up the kingdom to His Father.

MAN'S RESURRECTION ASSURED

These bodies we have received are not to be laid away in the grave never to be taken up again. Those who believe such a doctrine have no understanding of the work of salvation. These bodies were given us that the spirit might dwell in them, and after passing through this mortal life, and death, they will be brought forth in the resurrection, spirit and body inseparably united—*Never to be divided*: and in this condition the righteous shall receive a fulness of joy. Those who have not been righteous and have failed to heed the counsels of God shall then receive such rewards as they are entitled to receive according to their works, but even they shall die no more the temporal death.

The great work of the Lord is to bless all men and to do by them the very best that He can; but our Father in heaven is governed by law, as His children are subject to law, and He, therefore, will measure out to each man that which he is entitled to receive according to his works.

Without these bodies a spirit could not be made perfect, for it is incomplete. The body without the spirit is dead. It takes both the spirit and the body to constitute a perfect soul. We came to this earth to obtain the greatest boon that could be given, physical bodies to clothe our spirits. The punishment of Satan and his angels is that they were denied the privilege of mortal existence in bodies of flesh and bones because of their rebellion. The spirit of man, clothed in a tabernacle of flesh and bones, as Jesus Christ was after His resurrection, will have power through obedience to the laws of the Gospel to advance in righteousness, truth, wisdom and power, to the fulness, and thus become a son of God.

So, we see, our lives here in the flesh, where we endure all the ills and the joys of mortality, are not accidental, but a part of the great plan of eternal progression according to the decrees of our Father in heaven before this world came into being. Here we are proving ourselves through our free agency for a place in eternity. If we are faithful and live in keeping with the laws that govern in the kingdom of God, accepting the mission of our Lord Jesus Christ, the Redeemer of all mankind from the grave, and, on condition of our repentance, our Redeemer from our

individual sins, we shall be counted worthy of a place in the celestial kingdom of God.

May we as Latter-day Saints be faithful in the discharge of all obligations, commandments and principles that pertain to our salvation, that we may obtain these great blessings, which are promised by the Father through His Only Begotten Son, and which cannot be received only through obedience, I pray, in the name of Jesus Christ our Lord. Amen.

THE PRIESTHOOD AND THE HOME*

ELDER STEPHEN L RICHARDS

OF THE COUNCIL OF THE TWELVE

I THINK perhaps the greatest contribution that I could hope to make to this conference would be in the brevity of my remarks, and I hope that I may be able, in a few minutes, to make a few suggestions that may be of some worth.

OUTSTANDING ESSENTIALS

If I were asked what things I regard as being most essential to the progress of the Church and the well-being of its members, I think that I would answer by mentioning two things: First, the Priesthood, and then the home. I have long felt that these two great institutions lie at the very basis of our work and its advancement.

THE PRIESTHOOD AN AGENCY OF SERVICE TO MANKIND

We have, during the past three months, been holding Priesthood conventions in connection with the quarterly conferences of the Church. I have been delighted to see the emphasis placed upon this work, and I am hopeful that it may result in a higher and keener appreciation for the great power which comes from God and which is so liberally bestowed upon the men and boys of our Church. I have construed that power and interpreted it largely in terms of service. I don't believe that the Priesthood has been bestowed upon men merely for their own aggrandisement. I look upon this power as an agency for service to mankind. I have characterised it as the perfect plan of service. I believe that it will not greatly profit any man to hold the power of the Priesthood unless he uses that power for the benefit of his fellows. Indeed, I have come to think that the holding of the power may conduce to his condemnation rather than his exaltation, if he is indifferent to it and fails to utilise it for the advancement of God's work. So I think that no more worthy

*Address delivered at the third session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1926.

enterprise can be fostered and carried forward by our presiding officers in the Church than to give to our boys and men, and indeed to the whole membership of the Church, a better comprehension, a higher regard, for the holy power which God in His goodness has given to us.

PRIESTHOOD TO BE USED IN THE ADMINISTRATION OF HOME

This power is to be used, not alone in presiding over the organisations of the Church, and not alone in the administration of the sacred ordinances of the Gospel; it is to be used in the administration of our homes. Every man who bears it ought by possession of the power to be a better husband and father. By virtue of the power he is entitled to be regarded with respect and deference; and I most heartily commend the teaching of our children to respect and regard the power of the Priesthood, presiding over the home, as a basis for the inculcation of the great virtue of reverence, which was stressed in this building last evening. There ought to be a difference between homes presided over by the power of the Priesthood and those homes which are not. Men who bear the Priesthood ought to be better neighbours; they ought to be better citizens, indeed, in every way, they ought to be superior men. If there is no distinction between the men who have received this holy power and those who have not, then I think we may well look to ourselves to find our deficiencies. The very holding of this power charges every man who is blessed with it to live more nearly a godlike life, for he holds a portion of Godhood itself. I commend to my brethren and sisters the emphasis of this power with the young boys who have recently received it. It should be taught to them that because these powers are widely distributed they are not cheap.

NO ORGANISATION A SUBSTITUTE FOR HOME

I said the second great institution I would stress is that of the home. I am well aware that this institution receives very considerable attention at our hands, and that few meetings pass in which it does not have mention. My suggestion is that we so concentrate our study, our attention and our effort upon this institution that we make it more effective than it has been in giving the virtues of true righteousness and purity of life to our children. I am very sympathetic with the attention and emphasis placed upon our auxiliary organisations, but I am thoroughly persuaded that not any one of these organisations, or all put together, can be substituted for our homes in the culture of manhood and womanhood. The homes are the very nurseries from which spring the most worthy products of the Church, the State and the Nation. They need more direct attention, and parents, by virtue of their very parenthood, are charged with a responsibility second to no other responsibility ever coming

to them in their lives—the responsibility to return in purity the lives entrusted to their care. God grant that we may so safeguard this sacred and immortal institution, that it may achieve its great mission in the lives of men and of women; and God grant that, with the Priesthood, these two fundamental institutions may bring into the lives of Latter-day Saints a great appreciation for the blessings of the Gospel and a determination and resolution to keep the commandments which He has given to His children, I ask humbly, in the name of Jesus Christ. Amen.

GOSPEL TEACHINGS*

Special Blessings and Privileges

Membership in the Church of Christ. The first section of the Doctrine and Covenants is known as the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation. Therein He enumerates and explains His reasons for the establishment of His Church in the last days, saying:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Saviour of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

. . . . .

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.—Doctrine and Covenants 1: 17-23, 30.

Privileged indeed are those who become members of the Church thus founded and divinely pronounced the "only true and living church." They have entered in at the gate and are in the way of life everlasting; they bask in the sunlight of truth divine and drink at the fountain of pure knowledge.

(*Continued on page 461*)

*This article is for use in the course of study of the Relief Societies on the first meeting night in August.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 22, 1926

EDITORIAL

TO CLASS LEADERS

A FEW SUGGESTIONS to teachers, conductors, or leaders of classes in our auxiliary organisations may be of good service.

1. *Be well prepared.* This admonition applies to both teacher and members. Lessons are to be specified and preassigned, and thorough preparation is essential to the success of the class session. The aim, purpose, and scope of the lesson should be carefully surveyed and every topical phase of the subject be given its proportionate time. Without ample preparation the teacher cannot be master of the lesson or of the class; equally so, if lacking in preparation the pupil or member is unable to take part in the lesson with best effect.

2. Keep clearly in mind *the difference between a class lesson and a lecture.* In a class every member should be an active participant, the teacher acting as leader or director; at a lecture there is one speaker, while the audience or congregation comprises hearers; though, of course, questions may be invited after the completion of the lecture.

3. The foregoing consideration leads to the well established rule among well-trained instructors—*that the teacher should not talk too much in class.* His ability as a teacher is shown by the interest he arouses and maintains among the members, inspiring and even impelling them to take part by question, answer, or comment.

4. *The teacher's questions should be definite and clear-cut.* Many a teacher beclouds the meaning of his question by supplementary queries, and this course often leads to confusion in the minds of members. If the question be not clearly understood it may be restated, and, if necessary, in somewhat changed form, but the question before the class must be unmistakably clear.

5. *Avoid the habitual repeating of answers.* Such repetition may be advisable or even necessary at times, as when the response has been given in so soft a tone as not to have been heard by the class at large; but members as well as the teacher should speak loud enough to be heard by all present.

6. *Avoid direct questions*—such as can be answered by Yes or No. An inattentive member may give either such answer with a fifty per cent. chance of being correct though the question has

taken him by surprise. Direct questions are sometimes though very seldom necessary.

7. *So frame each question that the answer may be truly responsive.* If the teacher desires to know, for example, which members of the class have studied a topic previously assigned, his question should take such form as "Who of you have studied the subject?" rather than "How many of you have studied the subject?" The latter form calls for the specification of a number; and, assuming that the reponse is made by uplifted hand, the teacher should do the counting if he desires an answer as to "how many?"

8. *Give equal opportunity to all members.* Not infrequently teachers call upon but a small few to answer questions or otherwise take a speaking part in the exercises, and generally these few are the ones who are known to be the best students. The backward or hesitating member should be encouraged to respond. There should be no select or favoured few in the class, who are either called upon or allowed to figure so prominently as to repress or overshadow the more timid or less aggressive.

9. *State the question before naming a member to answer.* If the one who is to reply is named before the question is put, or the request made to read a specified passage, he is immediately called to strict attention, while other members, knowing that they are not personally concerned, may remain in a state of partial inattention.

10. *Keep to the subject.* It is a fault with many teachers to introduce, or allow some forward member to bring in by query, topics that are but remotely connected with the subject of the lesson. Incidental questions or comments may be worth consideration, but this is to be deferred until the lesson is finished. Every lesson should be a well defined unit as to the subject-matter.

Summary of Suggestions to Class Leaders

1. Be well prepared.
2. Distinguish between lesson and lecture.
3. Refrain from talking too much.
4. Make your questions definite and clear-cut.
5. Avoid the habit of repeating answers.
6. Avoid direct questions.
7. Frame the questions so as to elicit a responsive answer.
8. Give equal opportunity to all members.
9. State the question first, then call for the answer.
10. Keep to the subject.

J. E. T.

IN MEMORY OF A MODERN EXODUS

The Journals of great men contain many items of prophetic

and historical import, which transpire ofttimes and are verified and fulfilled long after the writers pass from mortality.

Under date of August 6, 1842, Joseph Smith recorded in his diary a significant prophecy, which he made in the presence of several scores of men. The prophecy was promptly added to the comprehensive archives of the Church and therein it stands to-day, bearing witness that he who voiced it spake as a prophet of the Lord. It was no mere conjecture or prognostication, neither a vague utterance clothed in involved symbolism such as characterises so-called occult manifestations; it was not guarded as a secret in fear of its failing of fulfilment. It was frank and open, direct and sure, and it reads:

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

Suffice it to say that every iota or phase of this prediction has reaped in its turn a complete fulfilment.

On the 24th of July seventy-nine years ago the opening of a new era for the oppressed Latter-day Saints was inaugurated. The faithful one hundred and forty-seven, who constituted the first pioneer company, weary and fatigued from their thousand mile trek over waste land and desert, past templed hill and snowy defile and down dangerous gorge, through turbulent and icy waters, paused to gaze upon a valley scene uninviting, repulsive in its thirsty bleakness. Little did this body of toil-worn emigrants, which was but the vanguard of similar companies that followed, think that they were looking upon their future commonwealth, their home, especially with California and Oregon, lands of fertile abundance, lying within inviting distance.

But their leader, Brigham Young, was a man of vision. Through this modern Joshua the Lord was accomplishing His purposes and fulfilling the prophecy uttered by one of His oracles. President Young in finality exclaimed: *This is the Place!* Undoubtedly he had in mind occurrences of the past, for he stated later in discourse:

In the days of Joseph we have sat many hours at a time conversing about this very country. Joseph has often said, "If I were only in the Rocky Mountains with a hundred faithful men, I would then be happy, and ask for no odds of mobocrats."

I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; it was the power of God that wrought out salvation for this people, I never could have devised such a plan.

On each recurring anniversary of the date of the epoch-making

entrance of the Pioneers into Salt Lake Valley, Latter-day Saints throughout the world pay homage and tribute to the memory of these fearless conquerors of the wilderness.

Those outside the Church marvel at the vital faith that actuated such an exodus, and pronounce it co-equal with the wanderings of the children of Israel and Hannibal's historical crossing of the Alps. To-day the Latter-day Saints are "a mighty people in the midst of the Rocky Mountains."—JAMES K. KNUDSON.

THE CONFERENCE IN HOLLAND

CONFERENCE GATHERINGS of the Church of Jesus Christ of Latter-day Saints are held semi-annually in the Rotterdam district of the Netherlands Mission. General and special sessions convened at Rotterdam on July 1st to 6th. Resident members and earnest investigators were present in goodly numbers. President James E. Talmage of the European Missions, Sister May Booth Talmage, President of the Relief Societies of the European Missions, President John P. Lillywhite of the Netherlands Mission, Sister Lillian D. Lillywhite, President of the Relief Societies of the Netherlands Mission, President John D. Kooyman of the Rotterdam Conference and the Traveling Elders of the Mission were in attendance. An enthusiastic concourse of missionary Elders, who had arisen early for the occasion, warmly greeted President and Sister Talmage at the Rotterdam station, when they arrived during the early morning of July 4th.

Well attended public assemblages were held on July 1st and 3rd, at which addresses on gospel subjects were given by President Lillywhite and several of the Traveling Elders. Friday evening, July 2nd, a convention of the officers and teachers of the various branch and auxiliary organisations convened, under the direction of the Mission President.

Despite inclement weather conditions when the Sunday services commenced, the spacious hall rented for the conference meetings was practically filled, some six hundred and fifty people being present. The members of the Church in Holland were overjoyed and keyed up to a high spiritual pitch by the wholesome influence of the day and the presence of the leading officers of the European Missions. Many of the Saints journeyed long distances under adverse circumstances to be present. The members of the Apeldoorn Branch manifested their devotion to the gospel cause by leaving their abodes at four a.m., Sunday morning, and traveling the many miles to Rotterdam by motor-bus to attend the assemblies. At the conclusion of the meetings they departed again for Apeldoorn, expecting to reach their homes at an early-morning hour. Such is the spirit that actuates and characterises the lives of Latter-day Saints in Holland.

"The Message of 'Mormonism' to the World" was the general theme of the conference. President Lillywhite and President Kooyman delivered the opening discourses of the Sunday morning session. The President of the European Missions asserted in clear, forceful manner that a knowledge of truth will emancipate man from the serfdom of sin. The words of the Master uttered as a sequel to one of His most impressive and exalting sermons to certain Jews, boastful of their Abrahamic lineage—"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"—formed a nucleus for the President's address. To those who are enthralled in doubt and sin the Church of Jesus Christ of Latter-day Saints beckons with an invitation to liberty and life in its truest sense.

Elder Perris S. Jensen affirmed in the afternoon session that we are living in the Dispensation of the Fulness of Times, and a great responsibility rests upon every Latter-day Saint throughout the world to proclaim the gospel tidings to all men. Sister May Booth Talmage spoke of the work and interests of the Relief Society. She averred that an individual testimony of the Saviour and His mission is essential to complete happiness.

Eight hundred and fifty people listened to the messages of the speakers at the evening service. The theme of the Conference was further developed in well-pointed discourse and earnest testimony by Presidents Lillywhite and Kooyman and Sister Lillywhite. President Lillywhite said that because the world has not heeded in full measure the call to repentance spoken by the oracles of God, the judgments foretold by ancient prophets are coming upon the nations. President Talmage urged the members to be faithful to every covenant that they have established with the Lord, and counseled the investigators and visitors to enter the fold of Christ while the opportunity is available; for these are verily the last days and the coming of the Son of Man is nigh at hand.

Wherever Latter-day Saints are found, beautiful music and well-trained voices abound. This was evinced by the selections furnished during the services by the combined choirs of the Rotterdam and The Hague Branches, supplemented by special musical numbers.

A meeting of the entire personnel of the Traveling Elders in the Mission convened on Monday, July 5th, and was held over and continued on Tuesday, the 6th. General and specific instructions were given to stimulate greater efficiency in missionary labour.

On July 7th meetings were held in Amsterdam, and these were characterised by the same spirit of good cheer, earnest testimony, and invaluable instruction that had been so marked in all the assemblies at Rotterdam. At the public meetings Presidents Talmage and Lillywhite were the principal speakers, and Sisters

Talmage and Lillywhite addressed the Relief Society and Women's organisations.

PERRIS S. JENSEN
Reporter, and Former Mission Secretary

GOSPEL TEACHINGS

(*Concluded from page 455*)

All privileges necessitate a degree of responsibility on the part of those to whom they are extended; and this is especially true with the privileges the Lord gives. Members of the Church must live in accordance with the light they have received or they will be under condemnation. They are obligated to show others the way of life eternal; they should be righteous examples to all; they are not to sacrifice their birthright to follow the fashions and pleasures and ways of the world. The Gospel offers blessings unnumbered, both temporal and spiritual, to its adherents. From infancy to old age it guards them from evil, beautifies and enlarges their lives on earth, instills within them the knowledge and realisation that earth life is a probation of possible progress, stimulates faith, which acts as a motivating force of holy action, and prepares them for future exaltation.

THE BLESSING OF BIRTH IN THE CHURCH. It means much to be born of parents who have been united by the Priesthood for time and eternity. Such birth constitutes one an heir to the privileges and blessings attached to the Gospel. Children thus born are virtually always given strong bodies, free from defect, by parents who have kept themselves undefiled and clean from contaminating sins of the world. The children are reared in an atmosphere of faith in God and love for all that is good. Theirs is the inestimable blessing of being taught truth, integrity, and veracity.

Birth alone, however, will not insure to them salvation. Those who accept the Gospel in the world manifest courage and fortitude and, if they remain true to their testimony, deserve ofttimes superior credit to those who have been born within the Church.

BLESSINGS OF INFANCY AND YOUTH. When only a few days old the babe may be given a name and blessing by those holding the Priesthood. At the age of eight the privilege is given of being baptized and receiving the authoritative bestowal of the Holy Ghost by the laying on of hands. As the child grows in years opportunities for development multiply. Upon the boy is conferred the Priesthood with its many blessings. Awaiting the girl is a life of service equally necessary and important, and which if faithfully filled will bring to her supreme joy.

BLESSINGS OF ADMINISTRATION. The Priesthood is the source of authority and operation in the Church. It is the power by which organisation is effected and directed, and by which

covenants made on earth are ratified and sealed in heaven. It is the power through which members of the Church may receive blessings for their individual comfort and guidance.

Missionaries are especially invested with the authority of their office and calling; and prophetic assurance is given them that they shall have strength in their labours and safety in time of danger if they will abide by laws of obedience and righteousness. The Priesthood holds the authority to administer to the sick for their welfare and recovery, of which ordinance James speaks as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5: 14, 15.

This blessing is within the reach of the faithful. Those holding the Priesthood are ever ready to exercise the power vested in them in behalf of the afflicted. In almost every Latter-day Saint home in Zion the father and grown sons possess this power and authority and may exercise it for the blessing of the family in times of sickness.

Patriarchal Blessings. One of the special privileges afforded to the members of the Church of Jesus Christ of Latter-day Saints is that of receiving patriarchal blessings. Adam was the first patriarch; his authority was handed down from father to son by lineage and ordination; and the restored Church is the present repository of this power. A notable example of the prophetic right of ancient patriarchs is the blessing of Joseph who was sold into Egypt given by his father Israel.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.—Gen. 49: 22.

The sons of Joseph, Ephraim and Manasseh, were also given far-reaching promises. The purpose of a patriarchal blessing is four-fold: first, to proclaim the lineage; second, for spiritual uplift and comfort; third, as a guide in life, an anchor to faith; fourth, that the applicant may be sealed up unto the day of redemption, by virtue of the holy Priesthood, which means that when the laws upon which the blessings are predicated are complied with, the promises are sure and shall be fulfilled.

Blessings of the Temple. The Latter-day Saints are a Temple-building people. They are commanded to administer in these holy edifices the ordinances and establish the covenants that God has revealed for the salvation of the living and the dead. The Temples are the holiest and most sacred places on the earth, because in them alone God has commanded to be administered the rites and ordinances that insure the eternal happiness of man.

The Prophet Elijah brought to Joseph Smith the knowledge of this work and gave him the keys or power by which he should accomplish it, "lest the whole earth be smitten with a curse." Men have ignored the eternal laws and broken the everlasting covenant instituted by our Heavenly Father. Their feeble man-made substitutes reach only to the grave and are therefore of no force when men are dead. Is it not a blessing of utmost worth that these "keys" have been restored? The privilege given to faithful Saints to enter the houses of the Lord cannot be estimated in earthly values.

The Temple ordinances insure the eternal duration of the family, uniting husband and wife, father and mother, parents and children, from Adam through all the generations of man upon this earth, binding the human family in one eternal, unbroken chain of relationship. Latter-day Saints have this glorious privilege and should attend first to their own blessings and then to vicarious work in behalf of their departed, that they may be made perfect and escape the curse of eternal separation. Those who officiate for the dead indeed become agents of salvation, and taste, in a measure, the exquisite joy that the Lord and Saviour feels in the realisation that He has overcome death, hell, and the grave, and has brought to pass the resurrection and, therefore, man's infinite salvation.

DISCUSSION

1. Discuss the reasons for the establishment of the Church of Jesus Christ of Latter-day Saints in the last days.
2. Give instances of special blessings received under the administration of the Priesthood.
3. Why are patriarchal blessings given?
4. What standard of life is required to obtain admission to a Temple?
5. Name some of the blessings found only in the Church of Jesus Christ of Latter-day Saints.

FROM THE MISSION FIELD

Doings in the Conferences: *Liverpool*—The Relief Society of the Liverpool Branch entertained at a concert on July 14th. The program and refreshments were enjoyed by a large gathering of resident members and friends.

Ulster—A baptismal service was held at Helen's Bay on July 10th; three souls were added to the Church through the prescribed orders. The ordinance of baptism was administered by President John N. Fraser, and the confirmations were administered by Elders Moroni B. Harrison, Cyril P. Maughan and N. Homer Hansen. The Traveling Elders met at Belfast on July 10th; each rendered encouraging details of his missionary labours.

Words from the Workers: We recently returned from a week's trip through the north of Yorkshire. We walked through many small villages, tracting and preaching as we went. Our object is to deliver the gospel message and counsel all men to repent.—*From Elders Will B. Jex and Seth P. Leishman, Leeds Conference.*

During the past few weeks we have been traversing the highways and byways, ofttimes walking from fifteen to twenty-five miles a day. We have met a large number of people who have never heard the name "Mormon" before. The Lord has blessed our labours: we have been able to sell more pamphlets and books and have had greater joy in our work than we ever have experienced.—*From Elders Maurice R. Barnes and N. Glenn Stanford, Manchester Conference.*

YE MOTHERS OF THE STURDY PIONEER

Ye Mothers of the sturdy pioneer,
The real true pioneers, indeed, were ye,
Your loyal hearts inspired, your sunny smiles e'er fired,
Your men to strive for God and Liberty.

With weary footsteps trudged ye heavy trails,
Yet never once seemed downcast or opprest,
But cheered your men, and urged them on again,
To seek a homeland in the far-off West.

The desert drear, the plains—the wilderness—
With you to conquer them, they faded 'way,
Their terrors and their dread were as the mists—they fled,
To disappear before the dawning day.

Ye Mothers of those rudely wrought frontiers,
Ye are the pioneers that blazed the way,
Without your hearts of gold, your spirits dauntless, bold,
The West would be a wilderness to-day.

Where once ye tracked the burning desert sands,
Now smile fair gardenlands, streams crystal clear;
Ye made the desert blossom as the rose,
Ye Mothers of the sturdy pioneer.

Herbert S. Auerbach

CONTENTS

Foreordination and the Atonement 449
The Priesthood and the Home... 453
Gospel Teachings 455
Editorials: To Class Leaders ... 456
In Memory of a Modern Exodus 457
The Conference in Holland ... 459
From the Mission Field 463
Poetry: Ye Mothers of the Sturdy Pioneer 464

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN